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756 on a member of his family.[4] The shaman mentioned above cured his mother of a slight ailment and then requested other relatives to let him try. He was by this time a mature man, whose manner of life the people respected. When his kinsmen sang his praises, patients began to flock to him, "to use his power while it was new and strong."

SHAMAN'S EQUIPMENT

The years of preparation were also used in collecting paraphernalia. Although this was practically the same for every shaman, it was all done under direction of the spirits, who might order individual differences in detail which would give special power. The writer's shaman friend had to go to Mexico to purchase a gourd of the right size. Then, although he had seen hundreds of such gourds fitted with handles, he had to "dream" the process of fitting and gumming his own. Finally, he painted the gourd red and decorated it with small perforated patterns, referring to his vision.

The gourd rattle was held in the shaman's right hand, while his left grasped the divining plumes. These were the famous *mâtcuita'k*, consisting of the two top feathers of an eagle's wings. The new shaman might have to go without them for some time, using instead a branch of greasewood, but since his visions preceded his actual practice by many years, he could generally obtain the valuable feathers before they were needed. To get them, he either killed an eagle himself or traded for plumes with some old man who had been guardian to an eagle killer. Rarely, there might be feathers already in the family.

The feathers had to be fitted with a handle, and for this purpose the shaman inserted a small stick in the quill end of each, cementing it with gum. The ends of the sticks projected some six inches beyond the quills, and they and the quills were wrapped with a [204] buckskin thong providing a long stiff stem by which the quills could be grasped. Occasionally a shaman's vision—or his oppor-

[4] Compare the Mohave where, according to the writer's field information, the shamanistic novice *kills* a member of his family. Perhaps a franker version of the same idea.

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291 the buckskin lacing. Another type of sandal is described as made of two thicknesses of deerskin dyed red and bound to-
[556] gether at the edge with white deerskin. The "rich" had buckskin moccasins to the knee.

415 Pouches were made for carrying tobacco, paints and
281 fetishes, the simplest being a round piece of dressed buck-
skin fringed all around the edge and tied up with a thong.
[386 All those made at present are of dyed buckskin (colored red
328] with dye from the root of *Krameria glandulosa)* made of two semi-circular pieces sewed together, with fringe around the
[284] seam and a flap fastened by a knot of thong serving as a button. Others were made of rabbit skin *(Lepus* sp.) or sometimes fox *(Vulpes fulvus)* with the fur left on.

291 No headdress was ordinarily worn, although warriors
292 had various caps and ornaments. The *siwoṭ* was a single upright plume, stuck in a headband which might be woven or be merely a deerskin thong. The *pitcpoṭ* was a row of feathers around the head like a crown thrust under a buck-skin band. A more elaborate bonnet was the *acki wonam* —a buckskin cap with upright feathers sewed closely all over it with an especially high tuft on the top. There is also mention of a cap of peccary skin *(Pecari angulatus)*
[237] fitting closely to the head with upright eagle *(Aquila chrysaetos)* or hawk feathers (because they are the best fighters) sewed around its edge and a mask of buckskin hanging over the face and tied around the neck. Warriors might also tie a bunch of eagledown to the hair at the top of the head, or some long feathers to the hair at the back.

302 Men wishing to keep their hair out of their eyes tied it
284 with a deerskin thong, or for gala occasions with a woven headband of red and white cotton. For war they tied it at the back of the neck with a deerskin thong, then twisted the mass into a short club wound about with deerskin, and this was specifically called the war knot. Women always wore their hair loose except for a thong or a twist of grass tied around the forehead while working. In racing they brought the whole mass of hair up over the forehead and back again,

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binding it with a strip of soapweed *(Yucca glauca)*. The hair was brushed with the combination brush and comb made of a bundle of aloe fibers *(Agave americana)*.

The Papago myths tell of Elder Brother wearing bright feathers, probably macaw *(Ara* sp.), and a Spanish account records:

> At San Xavier del Bac and neighboring rancherias there are many macaws which the Pimas raise because of the beautiful feathers of red and other colors, almost like those of the peacock, which they strip from these birds in the spring for their adornment (27, p. 129).

Both sexes wore necklaces and earrings and hunters particularly made handsome necklaces of deer teeth. Women were tattooed with vertical lines on the chin, a woman specialist doing the work for which she was paid a necklace or a basket of corn. Her piercing instrument was four sahuaro needles *(Carnegia gigantea)* tied in a row with a shred of yucca fiber *(Yucca glauca)*. She pinched up the skin between her forefinger and thumb and pierced it, and many patients had crooked lines because they winced. Into the holes she rubbed charcoal from a fire of creosote bush *(Covillea glutinosa)* which leaves a permanent greenish blue color. The ears of both sexes were pierced early in childhood with an ocotillo thorn *(Fouquieria splendens)*.

Paints were made from clay, charcoal, specular iron, and vegetable dyes, and since the upper part of the body was habitually naked it provided plenty of field for design. Vegetable dyes were rather rarely used and then only by women. Red dye was obtained from the root of *Krameria glandulosa* while the pollen of a reed (probably *Arundo donax)* provided a yellow dye. In daily life older men and women did not paint, but smeared deer grease over the body when necessary for warmth, as did hunters and warriors before going on an expedition.

The root of the soapweed *(Yucca glauca)* was dried, pulverized, and mixed with water to form suds for washing the hair.